

heathen Temple than to a meeting house of the Minim. A curse against the Minim was inserted into the Jewish daily prayers at that time, which is still used by the congregations. Bar-Kosibah, the false Messiah, persecuted the Christians without mercy. Even in the time of Justinian, in the sixth century, the Jews massacred Christians in Caesarea and destroyed their churches. When Stephanus, the governor, attempted to defend the Christians, the Jews fell on him and slew him. In 608, the Jews of Antioch fell upon their Christian neighbors and killed them with fire and sword. The Patriarch Anastasius, surnamed the Sinaite, was disgracefully ill-treated by them and his body dragged through the streets, before he was finally put to death. About 614, the Persians advanced upon Palestine and the Jews, after joining their standard, massacred the Christians and destroyed their churches. Ninety thousand Christians perished in Jerusalem alone. The Jews expected fair play from the Persians as a reward, but were treated worse by them than by the Christians. In 628, the Emperor Heraclius had retaken Palestine from the Persians and when marching through Tiberius, he was entertained by a wealthy Jew named Benjamin, the same man who invited the Jews to join the Persians against the Byzantines; the emperor asked him what had induced him to betray so great an animosity against the Christians, to which he replied that they were the enemies of his religion. Yet they claim the prophecy of Isaiah in the fifty-third chapter, to have been fulfilled in them. 'He was oppressed, and he was afflicted yet he opened not his mouth.' They even persecuted Mohammed in the incipient stages of his career. They prejudiced the chief Arabs against him, helped his enemies to discredit him and endeavored to alienate his followers."

Gibbons, the Historian, Was Horrified

THE article continues to give in detail the persecution to which the Jews subjected their own people who were progressive. It reminds one of the warning given to Rabbi Isaac M. Wise by Rabbi Lilenthal, when the former was urging the reform of Judaism: "If you want to be Christ you must expect to be crucified." ("Isaac Meyer Wise," p. 92)

Readers of Gibbons' "Rise and Fall of the Roman Empire" will recall that in Volume 1, Chapter 16, he wrote severe words about the cruelty of the Jews. It will be agreed that only records of the most staggering cruelty could have driven the calm historian to the use of such terms. Readers will also observe, in the passage herewith quoted, that the desire for "the empire of the earth" which actuated the Jews of that period is the same as that discovered in the Protocols:

"From the reign of Nero to that of Antonius Pius, the Jew discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus and of Cyrene, where they dwelt in the treacherous friendship with the unsuspecting natives; and we are tempted to applaud the severe retaliation which was exercised by the arm of the legions against a race of fanatics, whose dire and credulous superstitions seemed to render them the implacable enemies not only of the Roman Government, but of human kind. The enthusiasm of the Jews was supported . . . by the flattering promise which they derived from their ancient oracles, that a conquering Messiah would soon arise, destined to break their fetters and to invest the favorites of heaven with the empire of the earth."

A Pro-Jewish Religious Sect

IN FOOTNOTES to this passage, Gibbons gives revolting details of the methods used by the Jews of that period.

In all this work the Jewish Idea has the assistance of certain Christian sects who gloss over the inhumanity and immorality of certain courses of actions by saying that "these are doubtless the means by which God is giving the Jew his promised control of the world." This is one form of the un-Biblical conception, the un-Scriptural teaching, that the Jews are God's Chosen People.

Of all the sects following this error, none is more active than the so-called "Russellites," the followers of Pastor Russell, and officially known as the International Bible Students' Association.

It has been reported to THE DEARBORN INDEPENDENT by numerous witnesses that Jewish interpreters at points of debarkation in Canada and the United States have circulated Russellite literature. The fact that a Jew would circulate any kind of Christian literature is sufficiently astonishing to cause inquiry. It is explained by the elaborate pro-Jewish propaganda which Russellism is conducting.

Not to go into this extensively at this time, suffice it to refer to handbill advertising in the Russian quarters of American cities. The fact that the literature is circulated among Russians and that meetings are held in Russian sections of our cities would seem to indicate a desire to explain to credulous Russians that Bolshevism, too, should be received as part of the circumstance by which the Jews are to obtain world rule. The handbills are headed "The Fifth Universal Kingdom," and in every meeting reported the speakers have

declared that in 1914 the rule of the world was taken away from "us"—that is, the non-Jews who are the so-called "Gentiles"—and was given to God's Chosen People, who, according to this sect, are the Jews. Thus, acquiescence in Bolshevism and every other form of revolutionary overturning is acquiescence in the will of God.

The teaching that world rule is already in the hand of the Jew is so novel, so unrelated to Biblical sources, as to warrant careful scrutiny for possible pro-Jewish connections.

But Palestine is not yet a fact, and other Bible students see in the present political movement a daring and God-defiant scheme destined to failure. Certainly there are great obstacles in the way—moral obstacles, matters of honor and humanity—which do not promise easily to disappear. The Jews of the world are discovering that they read too much into the Balfour Declaration and that Great Britain is not ready to violate her obligations to the Arabs. Jewish leaders are beginning to feel the weight of realities in the settlement of the land itself. The Jews are not going back. Those who have gone back are, a considerable and influential number of them, tainted with Russian Bolshevism.

The English people themselves are becoming dubious about the situation as is shown by the dispatch of the London correspondent of the *Detroit News* printed in the August 14 issue of that paper:

England's Anxiety Over Palestine

THEN there is the scarcity of accurate information from Palestine. The high commissioner, Sir Herbert Samuel, transmits reports to the British Government, but they are not published. Even the report which he made on going to Palestine two years ago to inquire into the exact status of affairs never has been made public. Lord Sydenham asked for it in the House of Lords, and, though Lord Curzon replied that the report contained nothing unsuitable for publication, it has never been given out. It is also charged that the Zionist Commission maintains a strict censorship; that even a petition to the king disappeared in transit; that letters have to be written guardedly. A series of articles by the special correspondent of the *Times* suddenly ceased, though the last, May 17, bore the line, "To Be Continued."

"News from Palestine is exceedingly scanty, and no one knows whether what does come through is trustworthy. It has been printed that Sir Herbert Samuel does not dare ride through the streets of Jerusalem without an armored car in attendance. For these reasons there is a great deal of suspicion in England that all is not well in Palestine."

The most outspoken word that has yet been uttered on the political dilemma in which Zionism places the Jew, appeared in an editorial entitled, "Political Judaism" in the *Christian Century*, of Chicago, a publication of weight and character:

"Political loyalty is one. Under the present world order it does not admit of division. The citizens of

any nation may maintain a Platonic admiration for the political systems of neighboring nations, but their ultimate loyalty cannot be 'Platonized.' Spiritual Judaism is one thing. A Palestinian state, or a Jewish political organization anywhere else, is a very different thing—at least in Gentile estimation . . .

"Once a Jewish state is set up in Palestine, in so far as it is accepted as the proper expression of Judaism, the Jew of the diaspora must surrender his religion. Is there any escape from this issue? The Jew can be a Jew anywhere, so long as his religious adherence carries with it no political implications. At least he can be an acknowledged Jew in every land where religious freedom is guaranteed or practiced. And even in states where an established religion other than Jewish debars him from the fullest and highest participation in the affairs of state, he can still hold to his religion without too serious embarrassment.

An American Editor Thinks Straight

BUT what would be the status of the Jew in any land of the present world when the profession of his religion would inevitably identify him with the fortunes and aspirations and diplomacy, even with the military policies, of a political state alien to the society of his residence and citizenship? The status seems, at least to the Gentile mind, altogether impossible. A revival of anti-Semitism, and its spread to lands where heretofore it has not prevailed, is not the least embarrassing of the inevitable results of such a move. How can the Jewish outlander maintain his own spiritual and mental integrity? It is not even necessary to imagine a possible precipitation of war between the new Jewish state and the land of his citizenship. War is not, let us hope, the necessary condition or even potentiality among separate political states. But it remains true, by the very nature of the present system of political organization, that political loyalty is one, and cannot be divided. Hyphenation, discriminating Americans are by this time well aware, must remain spiritual, or racial, or sentimental; it dare not become political under any circumstances.

"If the proposed new Jewish state in Palestine is to be and remain a province or dominion of the British Empire the way is smoothed for any Jew residing and claiming citizenship in any portion of the British Empire. But the way is decidedly roughened for the Jew elsewhere. The Briton is honored, especially in times of peace, in most regions of the world for his connection with so magnificent a political structure, but for that very reason his political loyalty is the more emphasized in his own mind and scrutinized by citizens of other political units. A Jew identified with so insignificant a power as an independent Palestinian state must forever be, would, in many lands and on many occasions, be in a far more advantageous position when a resident of an outlying nation, than if he were recognized as a Briton. The anticipated dependence of the new Palestine upon British sovereignty thus fails to relieve the embarrassment of Zionism; it would seem rather to compound it."

Volumes One and Two of "The International Jew," 236 and 256 pages respectively, sent to any address upon receipt of 25 cents for each volume.

JEWISH WORLD NOTES

Max Schallman, Soviet commissar in the United States, and now under arrest in Chicago, had among his effects the plans of a "Jewish city" to be established near Niles, Michigan, which was to be inhabited by more than 20,000 Jews. Still, as John Spargo says, Bolshevism is not Jewish!

Poor John Spargo! Because he was a Socialist, his Jewish sponsors thought the United States would take his word regarding Russia. Spargo denied the facts about Jewish domination of Russia. He did not deny them calmly as would a man who knew; he shrieked about it and muttered things about the sanity of those who did not agree with him. John Spargo was never so completely off his normal balance as when he wrote his book, neither was Harpers & Brothers as when they published it. It is Jewish propaganda, and its principal circulation has been gratuitously through Jews.

Spargo probably reads the *World's Work*, a magazine which at least insists that its contributors shall be authorities in the subjects they discuss.

Let John Spargo read the articles on the Revolution in Russia which are written by Lieutenant-Commander Hugo W. Koehler of the United States Navy, now appearing in the *World's Work*. It is mighty hard to get the facts about Russia in any magazine. Most writers on the subject say that every vital statement is cut out. But Lieutenant-Commander Koehler's article contains at least these confirmatory statements in the August number.

The officer had orders to get the Americans out of Odessa: "On looking up these so-called Americans I found that only one of them could speak English, and that was of doubtful quality."

On dining with a Bolshevik general: "I noticed that all of the officers I saw were Russian, but the large group of civilian officials were almost entirely Jews." (p. 410)

Speaking of the condition of prisoners taken from the Bolsheviks: "The Bolshevik prisoners, too, were in very poor condition as regards uniform. The only

exceptions were two Jews, a doctor and his assistant, who had both uniforms and boots of good quality.

"When . . . I asked the mujik who was guarding them who they were, he remarked that they were two of the 'seven million Czars' that Russia has gotten in getting rid of one, description of the present Jewish régime in Central Russia which I have often heard among the peasants." (p. 416)

Maximilian Harden, the Jewish editor of a German paper, will soon be in this country lecturing in behalf of Germany. So the United States is to see still another country through Jewish eyes.

The Jewish *Press* of Omaha, Nebraska, pulled off a funny one in its July 21 issue. Half across the front page, set in wide columns, is an article headed thus: "Faith Needed As Preached by Hebrews. By Vice President Calvin Coolidge." This was interesting, since Mr. Coolidge has not spent much time throwing flowers at Judah. It appears, however, that the "Hebrews" mentioned was the Book of Hebrews in the Christian New Testament, with which, perhaps, the editor of the Jewish *Press* is not overly familiar.

London is protesting against the play of a playwright named Levy which is described as "emetic," "disgusting," "debasing," "ghastly beyond words," "sheer bestiality." Its title is "The Old Women," and the play consists of their putting out a young girl's eyes with a needle. It is one of a series of Jewish performances in which sheer physical cruelty constitutes the plot. The series consisted principally in illustrations of sadism. The posters were so horrifying that they have been removed from all stations by order of the railway managers.

A prominent American tenor is reported to be asking a divorce from his wife on the ground that she represented herself to be a Spanish woman when in reality she was a Jewess.